

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

“THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.”

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Miscellaneous Department.

THE ANGEL WATCHERS.

BY MRS. S. S. SMITH.

Ever came they at the midnight
From their homes beyond the skies,
In my soul-deeps softly gazing
With their calm and watchful eyes.
Death's dews lay upon my forehead,
While a hand so cold and chill,
Pressed the life blood from my faint heart
Till each throbbing pulse was still.

Bending softly o'er my pillow,
Soon they wooed me to repose,
When before my raptured vision
Scenes of heavenly beauty rose;
One who was my life evangel,
Led me up from star to star;
While the glow of God's own glory
Lit our pathway from afar.

Softly opened the golden portal
Of a fair and stately dome;
And my angel-guide low whispered,
See, behold this Heavenly home!
Radiant forms were bending o'er me,
With a tender, loving gaze;
They on earth had left me weeping,
“At the parting of the ways.”

Till at length by grief o'erburdened,
My poor fainting heart went down,
Like a wreck upon the sea-surge,
‘Neath the tempests angry frown.
Then a chorus of sweet voices
Called my willing feet to roam
Through the glorious palace portals
Of the spirits radiant dome.

And within its many mansions,
Mine with rapturous joy I found!
Fair and fragrant as love's arbor
When Spring's sweetest airs abound.
Then I heard a voice of weeping,
From the angel by my side,
Weeping that my spirit, earthward,
Must return again and bide.

I awoke—loved friends were kneeling,
Anguished, ‘round my lowly bed,
While many a prayer to Heaven appealing,
Sought to win me from the dead.
I remember, it was Autumn,
When the fever chilled my frame;
The Spring has come, yet still I linger,
Bound to earth with bonds of pain.

Still come ever at the midnight,
Bending softly o'er my bed,
Angel watchers—now my guardians
Since they won me from the dead—
And in sleep they often hear me
With light pinions, like the dove,
Far up to my Heavenly mansion,
‘Mid the Spirits' world above.

NOTE.—The above impromptu verses are but a faint description of a beautiful dream which several times occurred to the writer, during the past winter, while helplessly and hopelessly prostrated upon a bed of dangerous illness.

EARLVILLE.

Another Clergyman for the Spirits.

The following letter, from a Unitarian clergyman at the South, was forwarded to us some time since, as will be perceived from the accompanying note, by our esteemed friend Rev. Hermon Snow. At the time it was received our columns were much crowded, and by some accident it was mislaid and lost sight of for some time. We must beg Brother S. to pardon the delay and to write us again at his convenience.—Ed.

Snow's Store, Vt., Jan. 17, 1852.

FRIEND BRITTON: The letter herewith inclosed is from the Unitarian minister of Wheeling, Va., in response to a copy of my “Incidents of Personal Experience.” (I believe I sent you one.) You will perceive that he not only permits but requests that the substance of his letter may be published, and I turn it over to you for that purpose.

H. S.

WHEELING, Dec. 29, 1852.

REV. HERMON SNOW:

Dear Brother: I have just received and perused your testimony to the truth; and I hasten to testify to you my sense of the value of the work you have done. It is just the work which I am glad to see. It

aims at the right place. I have been myself half-inclined to take upon myself such a work; but as I am yet young in the ministry, and have incurred the suspicion of a tendency to insanity, from some peculiarities in the way of earnestness in religious experience and utterance, and from some superabundant importations of the Holy Spirit, while preaching in Pittsburgh, I have thought best to hold my peace till my time comes.

I communicate with spirits through my thought; that is my insanity! They write, or help me write, my sermons, interpret Scripture, and otherwise watch over my life. I also am susceptible to their touch. When they embrace me I feel the spirit wave or shock passing all over me, and thrilling all through me. They have in some instances, at the solicitation of some of my friends, spoken through me. And were I, as perhaps I ought, to give myself up to their control, I think I could become in all respects a first class medium. But it does so alarm some of my dear friends, among whom is my wife, that I am reluctant yet to forsake father, mother, &c., but ere long, I feel that so it may, must be, if they will persist in opposing me, after such a flood of testimony as is now before the public, among which, allow me to say it, sir, yours I regard behind none.

I have been favored with the various kinds of testimony which you enumerate—some in one part of the country and some in another. The evidence is perfectly overwhelming. I can now understand why it was the miracles of Jesus made so little impression on the minds of his countrymen, and something of the force of prejudice in even the most advanced and cultivated minds of our boasted liberal denomination. I extend to you, sir, in reward for your judicious and heroic conduct in “bearing witness to the truth,” the hand of sympathy and confidence. I am with you, heart and soul. I am ready to act, too, as well as speak, when the time comes—and action there must be. We must show our conviction in our conduct, in undertaking missions and enterprises commensurate with our convictions. For one, I have fully given myself up to Christ anew, in this, his second coming, and am preparing to break asunder from the old dispensation. I have, with no small sacrifice, caused a church to rise here—but who comes to it! Those who are sin-sick and soul-sick? No. None but those who are already redeemed and liberalized and liberated by the Gospel and social advantages—the very first fruits of Christianity. And what is our branch of the Church, anywhere, but a kind of garden of the kingdom? I value it only as a kind of John-the-Baptist movement, to collect the advanced-guard of Christianity, as a preparation for this glorious bending down of heaven to earth. And I can justify myself in remaining a moment longer in this connection, from such a consideration as the above. But you may count on me as one that will be reliable, and foremost in the new dispensation. It need not surprise you, any moment, to hear of me as commencing to reëncounter the primitive method of disseminating this new gospel—glad message—of the kingdom again at hand. Will you accompany? Will you leave all, and go without scrip and preach where the seats are free and the house is large, where the poor are not ashamed to come? My brother, the time is at hand when one stone shall not be left upon another of the old traditions. Nevertheless, it will not supersede the law of Christ. It will fulfil, not destroy. It will be to the present institutions of Christianity what they have been to Judaism. I write this, not to hear myself say large things, but as the familiar thoughts and convictions of my every day life. And it occurs to me to say, that if you are in a situation to give this letter, or any portion of it, to the public through some of our organs, without my name, as one of the signs of the times, you may do so. It is but a drop from the ocean and a spark from the sun of what I know and feel and intend to act on this cause. With renewed assurances of gratitude for a copy of your testimony, I am yours,

W.

THE TRUE COURSE.

We copy the subjoined article from the New-York *Path-Finder*, of the 28th ultimo. It presents a striking contrast to the general spirit of the secular press of this city, and is as honorable to the head and heart of the Editor as it must be grateful to the feelings of all who can either appreciate polite treatment, or discriminate between recklessness and reason. Hitherto the *Tribune* has been about the only paper in New-York that has called earnestly for a fair investigation of the modern mysteries, although the *Evening Post* and one or two other papers

have spoken civilly. We hope that the *Path-Finder* may be instrumental in finding some of the benighted wanderers who are out of the way. They need some one who is used to daylight to lead them out from their crooked ways into the true path. [Ed.]

THESE SPIRITUAL RAPPINGS.

This species of metaphysics has at length become one of the prevailing topics of the day. Its discussion has entered into every department of society and embraced the opinions both of the learned and the ignorant. Its pretended developments while they have excited curiosity, have no less bewildered the imagination than perplexed the mind. Philosophical Deism has found in its appearance a return of that species of Animal Magnetism introduced by Anthony Mesmer, a German physician, who, in 1772, excited considerable sensation in Vienna, but whose pretensions were afterward exposed by the government of France, who appointed a committee of eminent physicians and members of the Academy of Sciences at Paris, among whom was Dr. Franklin, for investigating the so-called science. It was pronounced by this committee to be a complete piece of quackery.

Ignorance has pronounced its verdict against this supposed inter-communication between incorporeal intelligences and the flesh and blood of our world, by classing its revelations with that morbid sensitiveness of mind consequent upon a nervous irritability, half spiritual and half sensual; a mental hallucination, not unlike that spiritualism of German metaphysics, from which Schiller manufactured his celebrated “Ghost-Seer.” Christianity, its most formidable opponent, has imitated the example of the ancient foes of the religion of the Savior, and ascribed “these spiritual rappings” to the influence of the Devil.

A very large portion of rational, reflecting and anxious persons in this and other communities have, however, amid these numerous, strange and mysterious revelations, coming as they do “in such a questionable shape,” and, like the amazed and startled Hamlet, they earnestly desire “to speak” to them. In other words, the general voice calls for investigation. We desire to express no definite opinion as to our individual estimate of this strange, unaccountable and startling subject, nor are we among the number of its advocates. Whether it be attributable to the agency of electro magnetism—whether it arises from those mental hallucinations which often temporarily obscure the regular functions of the mind; or, are the artful collusions of iniquitous and designing compact, or be the work of the Evil One, are matters at present wholly inexplicable. One thing is certain, that facts are daily stated, and unmistakable evidences produced in support of the truth of these “Spiritual Manifestations,” which are entitled to a respectable and impartial consideration. Ridicule is an unmanly and degrading weapon to be employed in the search of truth, and is certainly but a poor apology for the assaults of the prejudiced and incredulous. We have conversed with honorable and intelligent individuals on the nature, evidence and character of these mysterious disclosures—men free from the least obliquity of mind and uninfluenced by that morbid sensitiveness common to visionary and speculative enthusiasts—their answer has been that of an established and thorough conviction that they were the effect of supernatural intervention. Disclosures have been made which could not have possibly resulted from any human collusion; facts established which could only have been known to the interlocutor and the being questioned through the medium; and events realized in advance of any intelligence dependent on human arrangement and the most rapid conveyance. Visitors have been introduced to this mysterious circle, whose sole object was, by the severest scrutiny and closeness of observation, to detect the imposture and expose its abettors. They have returned, in most cases, credible witnesses to the truth of these wonderful communications—yet skeptical as to their connection with the disembodied spirits of those who once inhabited our earth. They pretend not to deny the influence of a supernatural agency, yet, strange to say, they place it to the account of Electricity, or animal magnetism, or modern humbugging, and diabolical or demoniacal supervision. Like the obstinate infidelity of the Jews, in relation to the belief of the divinity of Jesus, prejudice has blinded their minds. They will not believe for the very work's sake. We protest against the course pursued by many in openly denouncing those who under the influence of honest conviction have been induced to believe in this revelation. Respectable individuals, well known in their moral, intellectual and civil relations to society have been accounted madmen and lunatics. Innocent, intelligent and unoffending females have been made the subjects of un-

courteous, unmanly and ungenerous remarks and unceremoniously introduced on the arena of public notoriety. The fraternity of “Spirit Rappers,” or by whatever name they are designated, appear to be honest and firm in the adoption and maintenance of their belief; and time, which tests the virtue or worthlessness of all systems, will sooner or later bring a clear and just exposition of their faith. Galileo said of the earth, even after his recantation of the fact of its motion before the proscription of the tribunal of superstition, “It moves.”

We think the period has arrived when this subject should receive from some grave, competent, able, learned and impartial body, that careful investigation required by public opinion. There is in the darkest covering which is thrown around imposition a transparent spot through which it may be discovered. The shafts of ridicule, the keenness of satire, and the pungency of wit, no, nor the grave decisions of the sacerdotal order, have not, as yet, prevented the messages of these impalpable chroniclers of present and past events. “It moves” like Galileo's earth. We say then, spiritual announcements constitute a branch of that metaphysical philosophy susceptible of a thorough investigation; and if there be, as has been advanced by its opponents, around or within its circle of action any deceptive subtlety, cunning sophistry, or unmeaning mysticism, it can be clearly and satisfactorily exposed. We have recently seen in one of our city journals, purporting to be the advocate of this Rapping system, a communication embodying certain opinions of the Rev. Dr. Tyng, a learned and pious clergyman of the Protestant Episcopal Church, on the subject of these Spiritual manifestations. If this statement of the Doctor be correct, it certainly is not an obscure intimation of his belief in the truth of these revelations, though he attributes them to a diabolical influence. A very pertinent and sensible letter on this subject was published some time ago by one of the most respectable and worthy ministers of the Episcopal Church, (we think at Hartford, Conn.) in which he expressed a strong desire that this novel and mysterious doctrine should receive the grave and careful consideration of an enlightened and impartial public tribunal. We echo the sentiment of this clergyman, and hope some other mode may be adopted to satisfy public opinion than that of ridicule, abuse or misrepresentation.

In these casual remarks we have no intention of detailing our own personal observations respecting the peculiar and prominent features of the phenomena of these extraordinary revelations; nor are we ambitious to write a chapter of garbled facts and crude conceits respecting a subject of which we know but little. We are desirous of turning the attention of our readers to the folly and injustice of scoffing at what appears inexplicable and mysterious, and of denouncing as untruthful and unprincipled those who from conscientious motives honestly and fearlessly espouse a belief contrary to our own.

“WHERE SHALL THESE THINGS END.”

Our esteemed friend and correspondent, M. A. Townsend, of New-Brighton, Pa., has an earnest article, in a recent number of the *Pittsburgh Dispatch*, from which we extract the following:

At first this subject was pronounced by those who pretended to know, to be the “most transparent humbug”—“an imposture, a cheat of the boldest kind”—“a mere cracking of the joints, &c.” Now, it is assmed to be, among the scientific (?) a “detached vital electricity”—among the theological, as “a delusion of the Devil”—the fruits of which are insanity and suicide. But these assertions and denunciations on the part of the press and the pulpit, do not tend to arrest the progress of the evil—for, commencing but four years ago in a little obscure village in Western New-York, it has gone steadily onward, gathering strength, and multiplying converts in almost every neighborhood and village in the land, until they can be counted by hundreds of thousands, and mediums by tens of thousands. Besides this, more than a dozen periodicals and newspapers, most of them ably conducted, are established in defense of the Spiritual origin of these things, and also many books have been published setting forth the philosophy, and presenting thousands of facts connected therewith. And physicians, lawyers, judges, members of Congress, clergymen, and intelligent men in every vocation of life—cool-headed, and wide-awake, have adopted the philosophy that spirits and angels are again communicating with mankind—not only by sounds and physical demonstrations—but by an influx from the higher worlds—by impressions, by dreams, premonitions and visions—by speaking in tongues—by spiritual writings, such as Belshazzar beheld on the palace

walls—by warnings and voices in the upper air, and various other modes of manifestation; and that this is the dawning of a new era, which shall usher in a more happy and harmonious state of society, when the “will of God shall be done on the earth as it is in Heaven.”

But to those who regard these manifestations as the work of the devil, or “electricity let loose,” it is becoming a serious question as to what shall be done to put a stop to them. And indeed, when we see that the efforts of thirty thousand clergymen and Doctors of Divinity in the country, backed up by almost the entire press, have no avail in subjugating the Evil One, on the one hand, or in teaching electricity better manners, on the other—it may well be asked, “Where shall these things end?” And it is a question fraught with the deepest significance, and not to be disposed of by the dash of some self-complacent editor's pen, or the dogmatic assertion of some pulpit occupant.

Let it be investigated, is the language of every candid, unfettered mind. If a truth, it is one of the highest importance. If an error, it is one of the most dangerous stamp, and should be exposed and resisted. But this can not be done by scoffing and denunciation. Intelligent, independent minds, will ask a reason for any theory which may be presented for their adoption. Slaves of bigotry will not.

Rev. Dr. Thomas M. Clark, one of the ablest clergymen of Hartford, Conn., concludes a letter as follows: “I am aware that to ascribe so much importance to such a subject as this, will lead those who know nothing about it, to suspect the soundness of one's judgment, and it will be said that our wisest course is to let it alone; it is one of the humbugs of the day, and will soon die of itself. It may be so, but the indications do not point that way at present. Men of the highest scientific reputation acknowledge themselves to be perplexed; Judges of our highest Courts, and of the widest experience, are personally identified with these phenomena; clergymen are questioned by their parishioners; the most important principles of our religion are called in question. Meanwhile, is it right for the clergy, who profess to be the teachers of the people, to remain silent, when they believe that souls committed to their charge are being lured on to destruction?”

To those who are absorbed in this world; who revolve forever in the same orbit—and to whom God's glorious and immeasurable universe would be a blank if it contained no “fi'-penny-bits”—to such, this subject will be considered as unworthy of attention. But to those who aspire to a higher life—who are emancipated from sectarian chains—who see some things in the universe beside “ten per cent,” and repeating the “multiplication table”—who believe there can be no end to human progress, and that a myriad of ages can only begin to unfold the infinite glories and exhaustless truths of the Supreme Intelligence—such will examine with candor and earnestness this or any other subject, and adopt the truth, whatever that may be, and this they will do, though perils surround their way, and dungeons and death awaits them. He who has any manhood left will not be deterred from the investigation of this subject by any amount of ridicule, scoffing, denunciation or abuse. There are a few left on the earth, to whom Truth is of more value than popularity and dollars—and who, for its sake are willing to suffer, if need be, as did the unpretending shepherds and fishermen who taught God's glorious, but unpopular truths, on Judea's plains and along the shores of Galilee; and to whom the angels appeared, saying, “Fear not; for, behold, I bring you glad tidings of great joy!”

THEODORE PARKER.—A man must be very “bigoted” not to see that Parker's sermons are very brilliant in metaphor, very happy in illustration, and attractive in the strong, practical keenness of similes and progressive gunption! In the first place, Theodore is a liberally educated man, not a mere machine bearing a collegiate endorsement; but an actual, natural, as well as artificially polished man. What he advances is not of the mere book-borrowed or revamped ideal; his wit and wisdom run like a rich vein of gold through a strata of transparent quartz. No dull parts, no doubtful or unintelligible points or passages. He does not inveigle you down into the coal hole of doubt and mystery, and keep agitating your nervous system by strange stories, and nowise agreeable fancies. No, Theodore lights his torch at the altar of Reason, and quietly beckons you to follow along, listen and see. We differ on some not very material points, however, with Mr. Parker, but upon the whole he is, in our estimation, the most interesting sermonizer—the most original, and practically learned man, before this country as a moral teacher.

N. Y. Dutchman.

EXPERIMENTS AND EXPERIENCES.

EPICURE.

Hallucinated Mediums.

To H. H. HALL, Esq., N. Y. City.

BRO. HALL: I lay it down as an axiom, that—*Crazy heads make crazy work of anything*; and this remark will as well apply to the subject of Spiritual intercourse as to everything else with which poor, fallible human nature can tamper; for he it is known to you and all, friend Hall, that I do not believe all the cases of insanity which have occurred among those who have given attention to the Manifestations, to have arisen from Spiritual influence, as such, but rather from an irregular condition of the nervous system, connected, unquestionably, in many cases, with a want of moral balance in the mind, a kind of mental earnestness, or a blind faith and zeal which fires brain and muscles headlong without reference to principles or results, in some cases, also arising from outside influences, which were reprehensible. Indeed, I claim that these causes operate powerfully even in those instances in which insanity is evidently associated with the influence of spirits, and so well satisfied am I on this point, that I am willing to assert it as a fundamental truth, that, in every case of insanity associated with spiritual movements there has been some deficiency or derangement in the mental or nervous organization of the subject, or, in the conditions surrounding him.

I have just previously alluded to that kind of mental earnestness, or blind faith or zeal which fires the brain and rushes headlong without reference to principles or results; and I want to ask you if this has not been the great fault with many, not to say most of those who have interested themselves in spiritual matters. The great cry has been Facts! facts! give us facts. In the introductory to these letters I hinted that I should speak for principles as well as facts, esteeming them quite as important. If possible they are more so, for it is through a close attention to the principles of the thing that we are enabled to obtain such facts as are the most convincing and beautiful; at least such has been the result to me; while by this constant and exclusive hankering after facts, as such, the principles are not kept in view as they should be, or are lost sight of altogether, and the results is confusion of ideas, prostration of the nervous forces and alienation of mind. Why, wherever I have found people interested in this subject, I see them rushing into it with scarcely that degree of forethought and consideration which would characterize geese and turkeys, if they had human heads. This one wants to have the table fly up to the ceiling—that one desires to see the chair or settee, it may be the bureau, play at leap-frog with the window-ill—another wishes to witness a regular hurrah-boys scrape of the spirits with the medium, and so on; all without any reference to, or scarcely thought of, Christian propriety, consistency or reverence, and without any due regard to the condition or welfare of the medium. Even where outward propriety, &c., have been observed, the medium has not been sufficiently circumspect himself, or his friends have not been sufficiently considerate for him. I remember once of calling at a place in Worcester County, Mass., where there was a young lady who was subject to a nervous cough which almost choked and racked her to pieces every time it seized her. They told me she was a clairvoyant. The thought at once entered my mind that with her nervous disorder it might be dangerous for her to enter that condition, any unusual circumstance agitating her being liable to throw her into convulsions. I went to see her, and in order to judge better, allowed her to enter the spiritual condition, being pretty sure that I could control any difficulty that might arise. Before she had gone far she began to cough and writhe, and appeared in imminent danger of strangulation. I brought her out by dashing a glass of cold water in her face, and advised her friends never to allow her to sit as a medium again, at least, till her nervous health was better. One important condition to which I always look in a medium, is that the feet be usually warm and the head cool. It indicates that the vital circulation is free and unimpaired.

You, yourself, have recently had an opportunity of judging of the tendency and effects of that miserable, blind recklessness or inconsiderateness of which I have been speaking. I refer to the case of the late suicide in your city, (name of the person I do not recollect.) Here was an individual, naturally excitable, without that balance wheel of discriminating judgment which is necessary to the discreet use of the mental and physical forces, and constitutionally liable to insanity—where, I say, was such an individual carried away with the idea of becoming a medium, without pausing to consider his fitness or unfitness for it—without consulting the condition of his mind and system—yes, and there were other media and believers in spiritual intercourse giving him directions how to sit &c., without one thought or word as to his mental temperament or physical state. Such detestable inconsiderateness is far more reprehensible than it is spiritual; and in such a case as this, there is little difficulty in deciding that ignorance and imbecility had full as much to do with the sad results as spirits had.

The allusion to this case has brought to my remembrance another instance of similar, but more ludicrous character, which recently came under my observation.

As we were about opening the "Beacon Light Circle," not many weeks ago, word was sent us that a gentleman from an adjoining State would like to be present. Supposing, from what was said, that he might be rationally interested in our work, we gave consent for him to enter. While we were singing, he came in—a tall man with a tall wife, accompanied by the neighbor who had requested for him the privilege. All this was more than was bargained for; however, we sung on, and in the last hymn, first verse, a voice rose on the "circumambient air," as a poet would say, a voice which was the most curious mixture of a trill, shake, quiver, shiver and roar, which I ever heard, and which seemed half-way to freeze the blood. I just quietly looked that way, and the voice ceased; the hymn went on in the usual mild and melodious style; the manifestations went on as usual and I had about dismissed our new comer from my mind as an over-zealous, wide awake man, who needed a little taming. But at the close of the circle, a sort of Methodist growling intermixed with sobs and an occasional shudder, with a sound as of shaking elbows, a quaking chair, shuffling feet, and a long-drawn sigh and

heavy breath, was heard in that same corner. It came from our unknown friend, and my first impression was that he might be subject to fits. I stepped gently up to him, laid my hand upon his head, and remarked to him that it was hot. "O," his head was "well enough!" It was in the hands of an inflexible Protector! I remarked again that not having had the pleasure of an introduction, I should like to know his name. The reply was—"I am God Almighty!" I informed him that I was not particular about the company name, but should like his own individual cognomen. Finding, however, that he would own to nothing less than Deity, I told the friends assembled that they had better retire quietly from the august presence, when he announced that he should probably lecture the next day, somewhere, and left the house. I called to see him the next morning, and found him blowing like a porpoise, and graciously inclined to maintain his supreme dignity with his eyes shut. I soon calmed him down with a plain straightforward talk, and though he would not deign to shake hands with me on parting, and asserted afterward that "God was in town and would speak before he left," he nevertheless departed early on the following day; and we have not heard of his great I-am ship since.

It would be folly to decide from a case like the above, that spirits induced the insanity. The fact is, the man, with an excitable temperament and a mind more given to moonshine than solid reflection, had, among the Methodists, become so indoctrinated into the idea that excitement is an essential element to religious life and human progress, and that groanings, sighings and heart-breaking breathings are the indispensable adjuncts to moral and religious influence. Then getting wild among the Millerites and disappointed in the calculations of their great expounder, he had worked his way into *perfectionism* with its indulgent licentiousness, till taking up the notion that the Lord might be about to make his appearance *spiritually*, in connection with the prevailing manifestations, he luxuriated over the idea, raked up the smoldering embers of old fashioned rant and fanaticism, inflated himself with the idea that the "Second Advent" had occurred in his own person—that God was identically and personally in him as it is contended by some that he was in Christ originally, and thus dinging his brain into a congestive state, he had started out to convert Spiritualists and other lists. Alas, poor man, his experience only shows us that excitable and spasmodic revivalism in any sphere, or in any relationship is the prolific cause of sad results.

But I have remarked that in some instances the spiritual influx, in connection with certain causes in the system of the medium, or around him, tends to induce derangement. Some illustrations to this effect I will present, and then close.

More than a year ago while I was lecturing in Barre, Mass., a case of insanity came under my observation and charge, in this wise: There were three sisters, all more or less mediums. One was accustomed to hold a violinello and bow, (she knowing nothing of the instrument) that what purported to be the spirit of her mother might perform through her, there being certain airs which the said mother could perform very well when living. The second sister was a writing medium to a certain extent. The third sister, who lived some distance off, had a husband who was skeptical. He was accustomed to meet at the house of the other sisters and ridicule the matter heartily—ungenerously. At last, on one occasion, it was written out through the hand of the second sister, that if he would take the violinello in one hand and the bow in the other, the spirits would convince him. He did so. The bow was drawn down to the strings and across them, when suddenly, by the same invisible force, the bow was hurled from his grasp, the instrument thrown nearly across the room, and he, himself prostrated. His skepticism was battered to pieces; he rose much excited, and all the mediums ditto. He went home and kept his wife writing (she was a partial medium, also,) all the time for awhile, then suddenly returning to the house of the two sisters, he told the husband of the first mentioned that he must go with him immediately to New-York, as it had been written out through his wife that a cousin (or some relation) was sick of the colic, in such a street and such a number, and he would die without their seeing him if they did not go right on. The other gentleman had heard me explain the principles of the manifestations, and objected, not considering the conditions reliable. But at last they started; arrived at New-York, wandered round the city till 4 o'clock in the morning, neither of their friend dead or alive; and returned home crest-fallen to be sure. In the meantime, the second sister must get up in the middle of the night, and take a jaunt some miles to see the third sister, wife of the first mentioned man. They sought spiritual communications to ascertain how the two gentlemen were progressing; both returned back to the house of the former; had pretty high carryings on, for ladies; and when the gentlemen returned, they found the second sister raving in the fever of insanity, while the two other sisters were not much better off, and the gentleman from whose hands the violinello and bow were thrown was in almost the same condition. I happened in the next day, and by a process which I may see fit to explain in some subsequent letter, or, through some other avenue, I shortly relieved the two ladies who were least affected, and, by the same process with some medical applications, brought out the remaining sister, in the course of a few days, although the physicians pronounced it a case of confirmed insanity. The gentleman was stubborn, went home and shut himself up, and I believe did not get to be himself again for some time afterward.

The above seems to be clearly a case in which derangement was induced by the spirit influx, connected with possession. The nervous system of the lady most insane was by no means regular.

Other cases I am acquainted with, but have space for no more in this letter. One point, however, in the above case, reminds me of the harm a virulent or exacting skepticism or opposition will do the medium: by exciting him (or her) and reacting on the spirit, (spirits of possession are more or less influenced by the human sphere with which they are in contact,) this hostility directly induces the worst results. The gentleman above mentioned may thank his own carping unbelief for all the evils which were endured by himself and others in the case cited; and I trust that those who are intending to put an end to these effects by opposition, will be very sure that they do not create more insanity than they cure. Observation ought to show us all—consideration and examination will show us that worldly impulses and impure and

ill-regulated feelings are the real difficulties with which we have to contend; and that to understand an association with heaven or the Spirit-land, while yet in bondage to these feelings and impulses, or to undertake to overthrow the work of spirit intercourse, in the temper which they excite, will by no means deliver us from the consequences which they entail upon us.

In this letter I have indulged myself in stronger expressions than I usually adopt, for the simple reason that when I mount my high horse it is generally in order that I may ride rough shod over absurd folly and fool-hardiness. The point which I had in hand at this time, seemed to demand this course; and, if any of my remarks have hurt anybody's feelings, I hope they will not find fault with me but attribute it all the said "high horse," whose hoofs are exceedingly hard, and strike fire from every flint and pebble which they encounter in his fierce and warlike onset.

My next subject will have a connection with this, and will embrace an exposition of what you please to term "infernal spirits." On this subject I shall touch a music chord which will cheer away some of your doubts and fears.

Yours cordially,
D. J. MARSHALL.

Athol, Mass.

An Appeal to My Children.

Communicated by a spirit mother through Miss R. Filler, Medium.

Since you are all familiar with the joys imparted through parental responsibilities, I will inquire, Are not your present desires in behalf of the welfare of your own offspring? When your hearts are made joyful by this hallowed association, would not the reflection that such interests must soon terminate detract from your present happiness?

You are all aware of the brief period of mortal existence. Then what means have your anticipations to subsist upon, save the future life? Your hearts may respond to such reflections, yet human nature being ever frail, might weary of the present sojourn did early separation occur from those in whom are treasured your very life element, or stimulus.

Again, allowing their mortal existence protracted, you may suddenly experience the transition, and enter an untried home. Now I desire to ask, What philosophy presents itself in the idea that your watchfulness must be removed from those loved ones entrusted to your care and instruction? *Paternity* was the highest gift of the Heavenly Father, to His earthly children, therein endearing them with His unspeakable incentive to action; yet, could we consider it a blessing if the interest could thus abruptly terminate?

Mind revolts at the idea of God's watchfulness ever being removed. Then could we imagine the earthly parent a faithful steward when they ceased to imitate His glorious example? The objection is now presented that the "mother may forget her sucking child," while God never neglects. I will remark, that was applicable to the physical wants, while the earthly parent being divested of his mortal tenement inherits a Godlike character, varying only from His in elevation. The love a mother bears for her earthly offspring is perfected and purified by a transition from earth, in the same ratio that spiritual joys exceed mortal anxieties. Now you acknowledge the pleasure you could derive from social converse with your released kindred, yet doubt our ability to thus familiarly approach you. Do you not daily appeal to your Heavenly Parent for aid in your varied pursuits—eventually winning you to realms of unending glory? Then do you fancy us further removed from your presence than the Infinite one? You at once remark, "We can never attain to His spiritual elevation." Then acknowledge us more nearly allied to earth than the Father. I will ask, what prohibits our manifesting our love in the manner you so ardently desire Him to portray His goodness?

I will here frankly assure you, in affectionate truthfulness, that the world, with its corrupting opinions, withholds you from investigating the most important subject that humanity can dwell upon.

I desire you not to forego temporal pursuits and pleasures, yet suffer yourselves to dwell in the atmosphere of one continued affection, thereby leaving the family circle so happily organized on earth, unbroken even though some members are removed from your visible presence.

Ponder these truths, as emanating from your own mothers feelings; and allow me to participate in your joys, and assuage your sorrows.

Yours, with the Love of a Spiritual Mother,
MARY ANN KELLOGG.

AUBURN, N. Y.

A Young Clairvoyant.

A Mr. Jackson, of Ohio City, came into our office yesterday with his little daughter, a fine, rosy girl about seven years of age. It surprised us to learn that so young a person should be a clairvoyant. Mr. Jackson states that she has possessed such powers of vision for about seven weeks—that she received intimations one evening from the Spirit-world that she would be magnetized and receive the gift next day. Such accordingly was the case. She also became a medium, produced the rappings, and has frequent intercourse with the spirits of the departed inhabiting other spheres. In the experiments performed in our office, the most doubting skeptic admitted that there was no collusion, and that her mortal vision was completely obstructed. A kid glove, filled with cotton, was placed upon each eye, a bandage applied over them, and securely tied around her head. A Spanish quarter of a dollar was then thrown upon the table and she was requested to tell the date. She took it up, and instantly read—"1790." A bank bill was next presented, and she read it off promptly, "That's one dollar, State Bank of Ohio." On one bill a steamboat and sail vessel were engraved in the vignette so minutely as to be just discernible by the naked eye. She described them exactly. In fact, anything that was placed before her was read or described just as correctly as if she were examining it with the natural eye. She has the power of putting herself into the clairvoyant state, as also of throwing it off. Another singular experiment is this—a row of cents are laid on the table, under one of which is secretly placed a three cent coin. She will instantly designate the cent under which the piece lies, appearing to possess the power to see through the copper.

It is certainly a most remarkable case, and presents some new and singular phenomena. Those who are disposed to skepticism may draw their own conclusions, but we believe that the powers and influences of the human mind are but dimly known, and that these and other facts will rear up an entirely new and more simple philosophy. The old doctrines do not account for these things, and man will have an explanation. Hence such developments will tend to overthrow many of the old theories of the mental organization, and introduce a new philosophy—*Cleveland Plaindealer*.

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